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VOLUME XLVII. CHICAGO, MARCH 7, 1901. NUMBER 1

The Philosopher Press

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At the Sign of The Green Pine Tree

WAUSAU WISCONSIN

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THE POETRY OF GOD

By REV. A. B. CURTIS
of Greenville, Mich.

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VOLUME XLVII. THURSDAY, MARCH 7, 1901. NUMBER 1

The report of the Woman's Club Committee on "Permanent Vacation School and Playgrounds," just issued in a pamphlet of seventy-two pages, is a document of so much sociological significance that it applies to a much wider constituency than the citizens of Chicago, and we trust that our readers on the outside of Chicago will make an effort to secure a copy and to adapt it each to his own locality. It is easier for the small town to do a large thing in these directions than it is for the large town.

Lyman Abbott has again been in Massachusetts trying to save the state from the calamity of woman suffrage. The persistent way in which this senior editor of *The Outlook* is disposed to look backward and downward concerning so many of the live issues of the day and the present struggles for freedom, self-government and consistent democracy fills us with an apprehension lest the tempting name of the journal to which he has brought such conspicuous success so far as popularity, ability and circulation are concerned, should some of these days be changed from *"The Outlook"* to *"The Dontlook."*

The *Biblical World* for February naively says of the "Book of Common Worship," prepared by the committee of the New York State Conference of Religions, that "Part II. includes most of the great prayers of history *(which are not too Christian to be used by liberal religionists)*." It would be interesting to know in what sense this scholarly magazine uses the word "Christian" in this connection. Evidently it is more ecclesiastical than ethical, doctrinal and liturgical than spiritual. It predicts that it is likely to "prove a failure as a book of worship," but as "a religious anthology it is more successful."

One brilliant achievement as heroic as it was dramatic, marked the close of the last congress, which so disgraced itself by stultifying its own resolutions and dishonoring the pledge it made to humanity concerning Cuba. This achievement was accomplished by Senator Carter, of Montana, who "talked to death" the proverbial "River and Harbor Improvement Bill," which would have carried with it fifty millions of dollars out of the treasury, much of it confessedly for unjustifiable or unnecessary ends. The man who could hold the floor for ten or more hours in order to thwart the iniquitous bill is a man to be missed from the senate floor. It is to be regretted that he is not to return. Let the nation give honor to Senator Carter, of Montana.

A recent number of the *Advance* intimates that there is much "surmising going on in the south side of Chicago concerning the Armour Institute," that there is a possibility that the bigger university not far away is willing to take it under its wing. What we said last week concerning the Blaine Institute of Pedagogy is still more applicable to the Armour Institute. It is a preparatory school for boys and girls and should have an atmosphere of its own and if the university is to become a great school for mature men and women it must not have an itch to possess or try to direct all the little schools and academies in the Mississippi Valley. A university administration is not the best possible board to direct kindergartens, grammar schools or manual training schools. Let there be as many centers of power as are consistent with efficiency. Thus only can the maximum of personality be preserved.

That the "primary" has not yet reached its proper place in the democratic scheme of America is evidenced not only by the humiliating political outcome in Chicago last week, but by the violence, coarseness and absolute barbarity that reigned. In the democratic primary of the Thirteenth ward there was a shooting fray that resulted in killing the wrong man. Even in the silk-stocking Thirty-second ward, the present Sixth, where dwell the elite of Kenwood and Oakland, in a hall that was within pistol shot of at least five churches, the proceedings were varied by a regular "free-for-all," in which twenty-five or thirty were engaged and emerged from the intermission with broken hats, torn garments and bloody noses, and then the proceedings went on. And still the foolish cry is "On to the primaries," while in the very nature of the case these primaries did not and cannot deal with the primary issues of the city or the primary choice of the citizen.

The Sabbatharians are again exercised over the Pan-American Exposition lest the country be "debauched" by an open Sunday at Buffalo. They took time by the forelock concerning the St. Louis Exposition by securing the passage of a proviso in the government appropriation which granted the dollars only upon condition that the Exposition grounds be closed on Sunday. Here is another call for the division of the question. Did not the Exposition at Chicago demonstrate that it is quite possible to have a Sunday Exposition or to put it in another way, to make the Exposition serve a Sunday mission? Let the grounds be opened at half price, if possible, wholly free would be better. Let the art gallery and other silent exhibits of beauty be freely enjoyed. Let the clack of machinery be silenced and the show of commerce be draped, and, when necessary, locked. This much was done at Chicago. But the one thing more which Chicago failed to do Buffalo ought to do. Let the voice of prophecy and the uplifted notes of sacred music be heard. Let there be an interconfessional witness to spiritual things and so far as possi-

ble, the greatest preachers of all faiths and sects be heard.

The "saving of souls" has at last been reduced to strictly a matter of business. It remained for a Chicago "praying banker" to bring the whole business down to a commercial basis. The following contract is no joke, but a regular business contract arrived at after due negotiations. From this it will be seen that the regular market price of a convert hereafter is at least sixty-six and two-thirds dollars per head, or, more strictly speaking, per soul. Three laymen to be chosen are to be the judges of the soundness of the conversions made by Mr. Farson and his helpers.

You (Morley) shall turn over your church building for a period of two weeks beginning Monday, March 11, properly lighted and heated at all hours during the said two weeks.

There shall be no interference with my plans during the same period by either yourself or your official board. Further than this, you agree that during the period of the meeting there shall be no church entertainments, sociables, concerts, bazaars, fairs or any other form of ungodly amusements held in connection with the church. All meetings and services in connection with your church during the specified time to be under my supervision.

There are to be at least fifteen people converted or sanctified through the power of the Almighty God. I hereby agree to make a conditional subscription to your church of $1,000 provided the said revival does not occur.

The Chicago & Northwestern Railway system have issued an attractive little pamphlet of thirty pages setting forth an itinerary for the Epworth League Convention that is to meet in San Francisco in July next. The convention has in it an element of hurry, jam and excitement that is forbidding, but it also has in it an element of enthusiasm, fellowship and an ethical aim which to most travelers far outbalances the inconveniences. These flying crowds that come to represent more and more the mid-summer months in the United States, represent also the growing methods of culture. They represent the eager students at the unchartered people's colleges, and they must find a culture that is democratic, and education that is religious and ethical to a much larger degree than the representatives of the established culture and conventional piety can understand. The writer of this note has served a long apprenticeship in convention planning and convention attending, and gladly testifies to the pleasure, strength and culture to be found therein. And while he himself is glad to step aside and give room to others he rejoices in the life that will be represented in this California session of the Epworth League. Their way is not our way in many respects, but we trust that vast multitudes may be bathed in the desert solitudes, baptized with the mountain sublimities and rejoice in the human fellowship that such a convention in California is sure to give.

Chicago has reason to be proud of its public libraries, present and prospective. Edwin D. Mead in his notice of Chicago, in the *New England Magazine,* based upon his recent visit, pronounced the public library as the busiest library in the country. The Newberry Library is well established on the North Side. The John Crerar Library, in temporary quarters, is wisely laying the foundations of a great institution, and now it comes forward to ask for a slice of the public domain, a site in the lake front park at the heart of the city. We honor the John Crerar Library. It was a wise and generous benefaction on the part of a public-spirited citizen of Chicago, but we doubt the wisdom or justice of this invasion on the part of even a noble library upon the meager breathing space now in the possession of the public. Chicago is not suffering for want of ground. There is plenty of land within easy reach of the center, land that is now encumbered with unsightly buildings used for disreputable purposes. The only reason why this library should covet the public land is that of financial economy. But the Crerar Library is not poor. It has a large endowment with an ever increasing income. Let it go buy land of its own even though the building must be postponed for some years and the good work of the library be carried on as it is now in not uncomfortable quarters. Chicago needs fresh air as well as books. Let even the libraries keep hands off of public domain, particularly when it somewhat relieves the stiffling condition of the overworked and the city-bound.

A wise and frugal government which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement and economy in the public expense, that labor may be lightly burdened.

These are wise words from Thomas Jefferson who believed that simplicity was an indispensable element in democracy. Perhaps the combinations of capital and the aggressive increase of the army are not so severe a strain upon the principles of democracy and not so far reaching a menace to a democratic government as the costly show, vain pomp and expensive display such as reached its high water mark at the recent boasted brilliancy of the presidential inauguration. When all the adjectives of the reporters were exhausted they fell back upon figures of "royal courts," "kingly displays," "more than European brilliancy," etc., etc., to indicate the situation. Flowers and ribands, silks and flags were inadequate for wall decorations. Diamonds, precious stones, ivory and gold were necessary to make the "fairy land with its bowers and grottoes" that was the adjunct of the inauguration. Apparently the delight and the demand of the president, the cabinet and their painfully befrilled and belaced ladies. Is it old fashioned and reactionary to be concerned for the democracy of a government that so far forgets the simplicity of Jefferson, Franklin and Abraham Lincoln, and to rejoice in the independence, idiosyncrasy or whatever it may be that took Vice-President Roosevelt to his inauguration in a two-wheeled cab?

Triumph of the "Machine" in Chicago.

As might have been expected, the republican primaries and the subsequent caucuses and conventions in Chicago last week resulted in a complete triumph of the representative machine, to the disaster and dismay of the better elements in the republican party. John Harlan, one of the strongest as well as one of the noblest citizens of Chicago, was routed at the convention, and Judge Haney, the confessed tool of the "machine," was nominated, according to the program al-

ready determined in the previous councils of the "Lorimer convention," as one of the republican papers aptly characterized it. It is but one more verification of the principle we have so often urged in the columns of this paper—integrity or even representation is absolutely impossible in municipal politics when they are managed by and in the interest of the national parties. The political destinies of Chicago are today held in the hands of "Billy" Lorimer and "Bobbie "Burke, the representative manipulators of the two leading parties, and it looks from this standpoint as though the voter at the spring election will have to choose between Carter Harrison—a man who has held a steady hand on the franchises and has a clean record on the street car and other capitalistic attempts to invade the rights of the people, but who has been on too familiar terms with the saloon element, has permitted the police force of the city to make for itself a bad reputation, has overlooked many of the ordinances of the city that would make for sobriety and cleanliness, and has "played politics" when he ought to be governing the city, on the one hand, and Judge Hanecy, who may have a heavier hand for the drinking, gambling and thug elements of the city, but who is the acceptable candidate of the baser elements in the republican party and apparently of the subtle combinations of capital and the polite rascalities represented by the mighty corporations and the smooth but dangerous combinations of greed. In either case it is a choice of two evils and the honest, public spirited citizens must go unrepresented and practically disfranchised because these same citizens bow to the dictum that there is no practical way of avoiding the whip of the party "boss." How long! O how long!

The President of the United States and Something More.

It is the fourth of March—Inauguration Day. As we are writing this note the streets of Washington are, according to the papers, "a dream of beauty." William McKinley is taking the oath to maintain the constitution and serve this great country for four years more. He does it under circumstances that must be peculiarly flattering to himself—elected by a mighty majority and in the last days of Congress endowed with more unlimited power than goes with any crowned head in Europe unless it be the Czar of Russia; and this power was given him in response to a very direct pressure and through the generous intriguing of his party in the Congress, they promising to give liberal *quid pro quo* to the opposition for waiving their opposition. The oft-reiterated pledge of Congress, President and Cabinet to preserve for Cuba its unqualified independence is ruthlessly broken with no apology to God or to man except that the pledge was a burst of emotion the violation of which is justified. In addition to this violation the Congress has at last authorized his excellency to do as he pleases with the ten million or more souls in Porto Rico and the Philippines, a power none the less imperial because even yet the word is denied him while the thing is granted. Of course, all this necessitates the most elaborate, costly and spectacular inauguration ever known in Washington. To the credit of the press of the country it should be known that many of the republican organs shrink from this awful disloyalty to their pledge and in unqualified terms condemn the high handed outrage and the far reaching demoralization. The *Times-Herald,* of Chicago, the manager of which has been in closest touch with the administration and the President, has broken with this last high handed disloyalty to a pledge in most unqualified terms. The *Chicago Record,* one of the cleanest and most independent daily papers in America, gives forth no uncertain sound, while the *Chicago Tribune,* on the other hand, in its issue on Inauguration Day, accepts the latest expression of Congress and the President as the ultimate test of a republican, and with the partisan's love of clear distinctions declares that all who do not approve of these last expressions of expansion cannot be considered republicans but are henceforth to be classed as democrats. Just what is implied in this condemnation or what is gained by this distinction we know not, but we do know that there are millions of school children in the United States whose little minds will be painfully confused by the "glory" in Washington today. Their instructions in patriotism will be sadly at variance with all this pomp of conquest and boast of territory and money. William McKinley is the product rather than the cause of certain tendencies which it will be the perplexity of his successors if not of his own coming administration to curb and thwart. May our President be guided in the way of right and be endowed with that wisdom from on high which is first just, then peaceable.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

RICHARD WATSON GILDER.

Born at Bordentown, N. J., Feb. 8, 1844. Studied at Bellevue Seminary in his native town, and served in Landis's Philadelphia Battery during the Confederate invasion of Pennsylvania. Editor-in-chief of *Scribner's Monthly* (afterwards the *Century*); a sincere humanitarian, and a prominent figure in movements for social and political reform.

Ode.

I.

I am the spirit of the morning sea;
I am the awakening and the glad surprise;
  I fill the skies
With laughter and with light.
  Not tears, but jollity
At birth of day brim the strong man-child's eyes.
  Behold the white
Wide threefold beams that from the hidden sun
  Rise swift and far—
One where Orion keeps
  His armed watch, and one
That to the midmost starry heaven upleaps;
The third blots out the firm-fixed Northern Star.
I am the wind that shakes the glittering wave,
  Hurries the snowy spurne along the shore
And dies at last in some far murmuring cave.
  My voice thou hearest in the breakers' roar——
That sound which never failed since time began
And first around the world the shining tumult ran.

II.

I light the sea and wake the sleeping land.
My footsteps on the hills make music, and my hand
Plays like a harper's on the wind-swept pines.
With the wind and the day
I follow round the world—away! away!
Wide over lake and plain my sunlight shines,
And every wave and every blade of grass
Doth know me as I pass;
And me the western sloping mountains know, and me
The far-off, golden sea.
O sea, whereon the passing sun doth lie!
O man, who watchest by that golden sea!
Grieve not, O grieve not thou, but lift thine eye
And see me glorious in the sunset sky!

III.

I love not the night
Save when the stars are bright,
Or when the moon
Fills the white air with silence like a tune.
Yea, even the night is mine
When the Northern Lights outshine,
And all the wild heavens throb in ecstacy divine;
Yea, mine deep midnight, though the black sky lowers
When the sea burns white and breaks on the shore in starry showers.

IV.

I am the laughter of the new-born child,
On whose soft breathing sleep an angel smiled,
And I all sweet first things that are:
First songs of birds, not perfect as at last—
Broken and incomplete—
But sweet, oh, sweet!
And I the first faint glimmer of a star
To the wrecked ship that tells the storm is past;
The first keen smells and stirrings of the spring;
First snowflakes, and first Mayflowers after snow;
The silver glow
Of the new moon's ethereal ring;
The song the morning stars together made,
And the first kiss of lovers under the first June shade.

V.

My sword is quick, my arm is strong to smite
In the dread joy and fury of the fight.
I am with those who win, not those who fly;
With those who live I am, not those who die.
Who die? Nay, nay; that word
Where I am is unheard;
For I am the spirit of youth that cannot change,
Nor cease, nor suffer woe;
And I am the spirit of beauty that doth range
Through natural forms and motions, and each show
Of outward loveliness. With me have birth
All gentleness and joy in all the earth.
Raphael knew me, and showed the world my face.
Raphael knew me, and showed the world my face;
For I am the spirit of light, and life, and mirth.

Which Foot Gets Tired?

A lady was watching a potter at his work, whose one foot was kept, with a "never slackening speed, turning his swift wheel round," while the other rested patiently on the ground. When the lady said to him, in a sympathizing tone, "How tired your foot must be!" the man raised his eyes and said: "No, ma'am, it isn't the foot that works that's tired, it's the foot that stands! That's it."

If you want to keep your strength, use it. If you want to get tired, do nothing. As a matter of fact, we all know that the last man to give a helping hand to any new undertaking is the man who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.—*Exchange.*

"Killin' an' book learnin' don't often go together."

"Never knew a mean man to own a good horse."

"Kind o' think a little more steam in our religion wouldn't hurt us a bit. We're too dum slow."

—*Eben Holden.*

THE PULPIT.

The Call of the Twentieth Century.

IV. TO THE WOMEN.

A Sermon by Jenkin Lloyd Jones, delivered in All Souls Church, Chicago, January 27, 1901.

FOR PREVIOUS NUMBERS IN THIS SERIES SEE UNITIES OF JANUARY 10, 17, 24, 1901.

"Yes, women, mothers, in your hands, more than those of any others, lies the salvation of the world!"—*Lyof Tolstoy.*

Victor Hugo aptly called the nineteenth century "the woman's century." In a very large and significant way the title is applicable. Certainly no other social phenomenon rises into such unique proportions during the nineteenth century as the startling appearance of woman in the public and corporate drama of life. The preceding centuries boast of great women. Royalty, science and letters have their isolated women who have made for themselves a place in the estimation of the world, but they stand unique, unrelated. Their preeminence is granted them either grudgingly or patronizingly. But in the nineteenth century woman appears as an inevitable and staying factor in the work, thought and life of the world. Not only the women of genius, but the women without genius, common women, with no powers to distinguish them from their brothers of the same rank, have by virtue of a corporate strength, a combined assault upon difficulties and obstacles, made for themselves a place in the ranks of men. I suspect that if a keen observer of the life of 1800, A. D., was permitted to come back and take an equally careful observation of the life at the present time, the most startling surprise that would await him would be the place occupied by women in the industrial, commercial and civic world. Today he would find her everywhere an aggressive, confident, triumphant factor where a hundred years ago she was a timid, suspected and an antagonized intruder. If our observer in the year 1800 was a philosopher, capable of measuring the undeveloped forces of his time, the electric light and all it implies would not be so great a surprise to him today as the woman's club and all it implies. The nineteenth century boasts of a marvelous line of women conquerors, feminine leaders, who have offered their productions to the world "not," as as Mrs. Browning would say, "as woman's work, but as work." Let this fragile bit of femininity, with

That great brow
And the spirit-small hand propping it,

head the list of the great women of the century, as perhaps she does the list of the women poets of the world. But she is no lonely star in the heavens of the nineteenth century. George Eliot, George Sand, Harriet Martineau, Margaret Fuller, Florence Nightingale, Dorothea Dix, Harriet Beecher Stowe, Helen Hunt Jackson, Francis Power Cobbe, Frances Willard, Clara Barton, Susan B. Anthony—at whose feet the rotten eggs once hurled have changed into roses, the gibes which once greeted her have been changed into cheers—and last in public attention, though by no means greatest in this royal line, Victoria, without the "queen" and minus the crown.

But not on account of these preëminent women are we justified in calling the century "the woman's century," but on account of the nameless millions of women who have forced their way out of domestic retirement into public activity and public service. Probably 90 per cent of the public school teaching force of America today consists of women. The accurate work in our counting rooms, business offices and the industrial world today is in the hand of great armies of women. Whoever may have invented the typewriter, it promptly became the prolongation of woman's fingers and its

use is today largely the result of women's skill. For better or for worse women have forced themselves or have been forced, I know not which, into the labor markets of the modern world and they are now more than successful competitors with their brothers, fathers and husbands in the mills, factories and shops of the world. There is no position occupied by masculine energy or ability in any walk of life towards which woman has not turned covetous eyes, and in defiance of tradition, public prejudice and the combined oppositions represented thereby, won her place. In the pulpit, at the bar, in medicine, surgery and journalism, in the laboratory and on the farm. In every field that I can think of except the battle-fields, that are represented by the army and navy, woman has found more than a foothold; she has found fighting ground; made for herself a place where she proposes to stay and according to all the signs will make her proposition good.

Outside the industrial world, far removed from the wage earning contests, woman has made herself equally conspicuous in the nineteenth century. One of the greatest phenomena of the nineteenth century is the woman's club movement. Its wide distribution, its apparent strength, as measured by its numbers, its enthusiasm, and the time, strength and money devoted to it, make, as it seems to me, a movement scarcely paralleled in history. Religion and politics can boast of no uprising that seems to be so spontaneous, widespread, harmonious, comprehensive in its claim, ambitious in aim as this movement of women's clubs in the last quarter of the nineteenth century.

All this does not seem to me to be indicative of any special new investment of power, any fresh influx of feminine genius. These facts do not seem to spring from any peculiarly new investment of intellectual power, spiritual insight or religious conviction, so much as from a new social ambition, a sudden awakening of old powers, a new direction of old energies. It is simply the old power of woman expressing itself in new ways, formulating itself in new combinations.

It is indeed the "old woman" with her limitations, temptations, weaknesses and strength appearing under new conditions, expressing herself in new forms—not a "new woman," with a new equipment of virtues or of vices. Environment and form change more rapidly than spirit and essences. Whatever may be said of this woman's movement, one thing it is safe to say that the end is not yet, that results, so far as there are any, are so complex, ambiguous, sometimes conflicting, that it behooves all concerned to beware of hasty generalizations, or overconfident estimate of its power or duration. Only the dogmatist dares draw unqualified and unhesitating conclusions in any direction.

So the first plea of the twentieth century to the women, as I understand it, is that they should carefully take account of stock, open a debit and credit account with themselves, take note of the losses as well as the gains; remember that they are at work on an unfinished story. The concluding chapters are not yet written, the outcome is not yet assured, and woman's part in the drama of the twentieth century is not yet determined. There is, as yet, no sufficient coherency, ethical power, spiritual insight and religious consecration developed by the new method and new life of women in the nineteenth century to carry it safely through the twentieth. Whenever privileges are divorced from responsibilities, whenever power throws off the restraining force of conscience, whenever individual ambition, class passion or sex consciousness get the better of civic loyalty, coöperative suffering and coöperative shame, then growth becomes dangerous, success a menace and triumph a sure forerunner of defeat and humiliation. The twentieth century asks the women who come to it out of the nineteenth century to take account of certain ominous facts which their very triumphs have emphasized if they have not magnified. Let us look at some of these ominous facts.

1. Woman's enlargement of her industrial sphere has greatly complicated the problems of the labor world. One of the results of machinery has been to greatly multiply the industrial use of women's hands. The advent of women and children not only into the textile factories, but into the machine shops of modern times, into the packing houses and wholesale and retail trades, has greatly depressed the wage market. They are new competitive elements which, according to existing systems, greatly embarrass, to say the least, the problems of the man who wants to earn an honest living not only for himself, but for his family; the man who, without any elements of tyranny in his scheme, would so like to divide the burdens of the home with his wife and daughters that they could bide at home, making for the thrift, cleanliness, refinement and comfort that would make it a home indeed, to which he would gladly bring his own fair proportion of support in the way of the coarser material, honorably earned by the toil of his hands and the sweat of his brow, that would pay the bills. Woman is today a disturbing element in the economic world, a factor in the labor problem.

2. In the second place, temporarily at least, this indefinite thing we call "the woman's movement," has brought about an unfortunate diminution of the common life between husband and wife in many quarters. Without discussing the causes, believing they are subtle and very complex, the fact remains that with the increased interest of women in the coöperative study of literature, scientific and social questions, there is in many quarters a decrease of such coöperative work on the part of men and women, particularly in the cities. Women's clubs are bristling with studies in all kinds of poetry, all kinds of historic and scientific subjects, the variety of which is notorious and the superficiality that follows from this great variety is also so notorious that it begins to be scandalous. But this interest is better, infinitely better than the stolidity of the men who unhesitatingly confess their waning interest in, if not indifference to and contempt for such studies, so far as they themselves are concerned. All the way from the settlement to the boulevard the pathetic cry of the woman is: "I cannot get my husband out; I cannot interest my boys in those things." It used to be that the men led in the debating societies of the community; they championed the lecture courses in the higher stratas of society; they exploited the new theories; they were alert for the new books. Now the tables are obviously turned. The men plead the one inadequate excuse of preoccupation and weariness, and if there is in their lives a margin of leisure they claim it all for physical recreation or political manipulation. They have no time for class study, club work or even the social amenities except those of the most superficial kind because they are "so tired," they "need golf, cards, cigars, bowling or rackets to rest themselves." And so they justify their lack of interest in that which absorbs the enthusiasm of their wives and mothers in their weekday class work. For help in these directions the women have perfected their great departmental clubs which outrival the department store in the variety and quality of the commodities there offered.

This is the age of social clubs. In the cities, at least, it is safe to say in a general way that the women's clubs have a very real and prominent intellectual and ethical ambition, while the gentlemen's clubs or the clubs the gentlemen create and support for men and women have the maximum of physical comfort, social luxury and mental indolence commensurate with their respectability. An ounce of intellectuality to a pound of fun is

something like the formula of the up to date family club.

When I began my ministry my concern was for the intellectual and social life of the women whose circle was painfully circumscribed. During the thirty years of my ministerial life I have seen the tables turned and now the women affect the intellectual life on every hand and devote themselves commendably to the highest of problems, while aside from the realms of politics and business the average male citizen has relinquished his leadership and is in danger of becoming proud of his indifference, amused at any one who would expect anything different. During these years I have been called upon to witness to the yoking of equals at the marriage altar. The young man and woman start fair. If there be a difference the chances are that the young man is the better trained. His college course has developed a better fiber and stronger sinew in the brain perhaps than the academic training of the young woman. And I have lived to take note of such couples ten years later, and have seen how the man has stolidified in intellect, narrowed the range of his sympathies, neglected his love of literature, his interest in science, while the woman's interest in these things has grown, and she now spends at least the larger part of one day in the week at the "club," studying Browning and drainage problems, and goes home at night to a husband who will be bored by her account of the discussions and will smoke himself to sleep in his easy chair over the evening paper unless somebody comes in to take a hand in a game of cards or its equivalent.

3. A third problem has come about by this uprising of the women in the nineteenth century: an unquestioned and a real decline of the church as a dynamic power in society, not necessarily a decline in membership, financial support, social respectability, certainly no decline in its theoretic ascendancy, but the church as a dynamic center, religion as a rallying point, worship as the renewal of life, has declined in that section of the life we are considering this morning. The energy once put into the church is now largely diverted to the club by the women who maintain the clubs. The alertness of mind, the restlessness of spirit, the ethical anxiety which once were brought to the altar of religion are now poured into the club program, and so the living side of a woman's life asserts itself on the club day; the conventional side goes to church on Sunday, if she goes to church at all. And I think it is an open secret that a woman's body is more susceptible to weather, and that "previous engagements" are more disturbing —aye, even the limitations of the purse are more often in evidence concerning church engagements and obligations than concerning club demands. Women who have much time for "child study" at the club have no time or strength for the nurture of children in the Sunday school. They are very anxious to hear much expert testimony concerning the "child mind," but have no place in their own lives to give to the systematic training of even their own children in the principles of religion through the help of church or Sunday school.

I make no sensational charges. I am not saying that the maximum of woman's moral and intellectual nature is not the greater for this departure. It may be that the club is the more genuine church, that the church needs this rebuke or neglect in order to find its way to the tremendous tasks that await it. There are those who frankly hold to the superior claims of the club and think that the church is outgrown by the advanced woman. I simply claim that these are some of the social facts which the women of the twentieth century will have to grapple with.

I have stated the ominous problems for which I have no solution and concerning which I have but one fixed conclusion—viz., that no solution can be worked out without the profound help of the women of the twentieth century. The women must help rectify whatever of wrong is incidental to their own greater growth and usefulness. Woman must somehow utilize in the noblest way and for the widest good whatever new strength she may develop. Here at least are three of the problems which present themselves in her successful strike for a more adequate recognition in the industrial world and a more integral part in the life of the world:

The labor perplexity or the wage problem; the conjugal problem, or the common life of men and women; and the religious problem, the coöperative, ethical quest represented by the church. These I believe every intelligent woman will agree with me are primal questions. They represent interests which the women's clubs as well as the women must subordinate themselves to and lend themselves to the solution.

If it is not for us, and I think it is not for any one today to foretell the solution, I think it is probably possible for us to discover some of the paths upon which we must travel towards the solution. At least in this presumption I venture to enumerate a few of the calls of the twentieth century as I hear them, to the women.

1. A call to domesticity. Waiving the question whether the woman of today is as domestic as her mother; granting for argument's sake that the home is more sacred and more central today than ever before, no one will challenge the statement that there is a call upon women for more domesticity, a still higher claim of the home. After granting woman's eligibility into all the avenues of life into which she may be able to find her way; believing that it is the civic interest as well as it is the moral obligation of every man to help open the gates on the road that leads from the kitchen through all the avenues of trade, the professions, the arts, to the ballot box, and beyond, through legislative halls to the highest executive chamber of the nation, whenever a woman is found competent to make the journey and with capabilities deserving the recognition, it still remains true that forever the woman is the home-maker, by divine decree her divinest place is close to the fireside. There lies her fundamental commission, there lies her holiest prerogative. Well does Tolstoy say, "It is the mother that has mastered man. If only women would understand their worth and their power and use them for the work of salvation of their husbands, brothers and children they could save the world from the evils which it suffers." The tasks of bearing and rearing children and the organizing society around monogamic centers, making the home the central citadel of culture, refinement and conscience, is now, always has been and always will be superlatively the task of women. Hence it is that the twentieth century calls upon women to increase their domestic power. Let no woman plead release from this obligation on the score of masculine indifference or masculine inferiority. Marriage ties are not physical but spiritual. In a high and true sense husband and wife are responsible for each other. A wife *is* her husband's keeper and *vice versa.* And the woman who must go away from her own home to study art or literature, to give expression to her love of poetry or love of country, runs away from her duty. In the long run it will not make much difference whether the husband claims and exercises a superiority, intellectual or social, over his wife, or she over him. The result will be alike disastrous. The society, the club and the church that make the home tame and unprofitable, a stopping place, a boarding house, are in the way, worse than that, they are disintegrating in their power and demoralizing in their influence. The call of the twentieth century to women is for greater domesticity. Let her part in the salvation of the world begin with that portion of the world that needs saving

in her own home, let her redeem her husband, reclaim her brother, keep young her father, guard not only the babe but the boy, the youth in the ways of purity and gentleness. Failure there is failure everywhere, success there is success everywhere.

2. A second call of the twentieth century to woman is to walk in the way of simplicity. Machinery and physical triumph have made it possible for the undeveloped soul, the torpid conscience, to bury life under a fearful mantle of things, a great network of outward pretensions, a show of knowledge, "the pharasaic pretense of intellectual labor," to use Tolstoy's phrase. Women have woven for themselves an awful network of needs, a fearful entanglement of engagements. They have created something they call "Society." Then they wear themselves out, consume the major part of their fathers', husbands' and brothers' earnings in maintaining this artificial fabric, which does not draw its lines on merit, which does not stop where sincerity stops, but which delights in pomp and show, is most wasteful of life's energies and blunts us to the nice distinctions of honor. The silliest girl on the street is at least eligible, if not sought after, if she can bear the reputation of being the "best dressed girl on the avenue." The personality that is distasteful, the woman who is unwomanly in her want of delicacy, sympathy and intelligence, rides high into "Society" if her husband can pay the bills. A stroke of good luck on change, a rise in stocks or the death of a wealthy relative enables a woman to change her social relations according to the canons of this something called society. The ability to set up a coupe will go farther than a knowledge of the Bible or experiencing the beatitudes, toward making a woman conspicuous in this life which is no measure of living.

Women have complicated life fearfully on its external side. Not the wedding but the wedding presents, not the high ideals of the groom and the purity of his life, but the costliness of the trousseau, are matters of most comment.

Mrs. Henrotin, president of the Illinois Consumers' League, in weighty words and careful statement has urged upon women the solemn truth that they are the money spenders of this age. Herein lies perhaps their greatest responsibility. This is a charge or a compliment as the trust is accepted and administered. Modern trade comes to its brilliant flower in the department store and the department store comes to its perfection in its skill in first creating and then catering to the complex and artificial tastes of women. Eliminate all but the legitimate needs of body and mind, leave the maximum requirements of health, of culture and of social poise and peace, and our brilliant department stores would collapse like a punctured balloon and sink into inconspicuous dimensions. The great kings of trade (as can easily be proven) make their money out of the superfluities of women's lives, the extravagances of modern life, the whims and fancies of unscrupulous wastefulness and oftentimes the defiance to good art and good taste.

The major part of this responsibility rests upon the more competent and intelligent women in whose power it is to unmake what they have made, for it is now well understood that women no longer dress primarily to please the men but to compete with one another, to reach as near as may be the canons of propriety, beauty, fashion, culture, call it what you will, which they themselves make only to unmake. Next season there may be another exciting quest, another painful expenditure, another wicked waste of money, sadly needed for higher uses and broader interests. The call of the twentieth century is then for simplicity, not because the twentieth century is to be indifferent to art; blind to beauty and mindless of grace, but because it is to love art better, because it is to increase the beauty of life and to make society more gracious. This call for simplicity is an economic call as well as a moral call. As I have already urged in preceding sermons in this course, the world is too hard worked, the labor problem can never be solved except by reducing the output in order to improve the quality thereof. We must increase the margin of leisure in the working man and working woman's life without decreasing their wages. This can never be done until the consumer has a conscience as to what he consumes, until the consumer will elect to clothe himself in righteousness, to eat and drink hygienically, to move in moral and not in artificial society.

Simplicity! simplicity! and again simplicity! is the demand of the twentieth century upon the florid life it inherits from the nineteenth, and woman has the vantage ground in this fight against the complexities and the wastefulness of life. It is for her to make fashion unfashionable, to make the showy and expensive "social function" vulgar, to introduce an element of modesty and reserve into that social intercourse of which she will always be the center and the leader. Society is still in its sophomoric age. It is rhetorical, oratorical, that is, florid and fulsome, a thing of verbiage and not of foliage. It is for woman to give to society the dignity of matured speech, epic power, Shakespearian terseness, Miltonic grace, the rhythmic freedom of Tennyson, the hearty frankness of Browning, the honesty and directness of Emerson.

3. Allied to this is the third call, a call to democracy. Man's prowess rests on physical force. He who was head and shoulders above his fellows was made king in earlier Jewry. All the aristocracies of the world in their last analysis rest upon might. Fundamentally they are the product of the sword. All your dukes and barons, your lords and sirs, the ladies that belong in their train and the assumptions that gather around them are based on violence and the ancestral prestige that springs therefrom. The inherited mighty fortunes of Europe as well as the newly made fortunes of America have in them an element of conquest, certainly a mountainous element of selfishness. Woman stands primarily for the altruistic element in life. Science, history and philosophy agree in rooting love in motherhood. In so far as true womanhood obtains, so far will the distinguishing lines of class, caste, race and color vanish, and any social or "semi-social" conditions or ambitions that perpetuate these prejudices, ignore excellence or refuse companionship to kindred spirits on account of any of the non-ethical distinctions of caste and color, creed and race militate against the "everlastingly womanly," which Goethe glorified as the guiding genius of the race. The twentieth century calls for woman to lead in the divine democracy that is not afraid to plant itself on the simple humanity of man, and I believe it will not call in vain.

Looking at this problem at short range, he is a poor interpreter of religion as I take it, a dull student of spiritual progress, that does not take note of the triumph of democracy recently achieved when the most influential body of women in this city, perhaps the most distinguished local organization in the country, with an overwhelming vote reiterated its pledge to that fellowship and hospitality that will brook no color lines or credal distinctions. Again I say this problem now before the women's clubs of the United States is not a club question. It is not a woman's question. It is a question of religion, a question of humanity. Their vote indicates how far we have got in this struggle. In 1861 to '65 the strong arm of American men broke the physical fetters from off colored limbs. During the intervening years, through the help of the great educators, black and white, North and South, represented by their great leaders—Armstrong, the white man, of Hampton, and Booker T. Washington, the black man, of Tuskegee—the intellectual fetters have been broken. The way has been

opened to the human soul housed in a black skin, into the joys of the laboratory and the power of the library. Colored men have carried off Harvard honors. Colored men have maintained successfully their place in school room, in the halls of Congress and at the bar. Now it is for women to carry the logic of democracy a step further and to break the silly though powerful gyve of social pretension, to prove that the soul that is good enough for God is good enough for man, that the spirit to which in our theories we ascribe immortality, with which we are willing to kneel in prayer, and with which the communion cup would be shared, is good enough for any "semi-social" organization of women whatever "semi-social" may mean.

Let not women deceive themselves. Let them not over-estimate the significance of this club movement. Figures are as deceptive here as elsewhere. Mushroom growths always carry with them a warning and a menace. The twentieth century cares nothing for your figures. It is not important that all kinds of people should be pleased and all kinds of weaknesses should be humored, but it does matter that the woman of this twentieth century shall be trusted in her democracy, which is the hope of the world.

In view of the preceding considerations the pre-eminent woman movement of the century is probably not represented by the conspicuous, cultured and social woman's club movement, but rather the more humble plain, ethical uprising of the woman that began in the crude crusade of a praying band in Ohio and grew into the world inclusive movement of the Woman's Christian Temperance Union. Narrow as is some of its methods, simple and unscholastic in its intellectual grasp, wanting in social *eclat,* it still represented the highest potency because its inspirations were ethical and its quest was for "other's sake."

When the story of woman's power to organize is fully told we suspect that the W. C. T. U. will wheel into line at the head of the column and the white souled Frances Willard will be the ranking officer, the commander-in-chief.

A sermon on Woman at this time and in this presence would be incomplete if I did not pronounce the name of Victoria, more honored as a woman than as a queen; beautiful in her life because in spite of inflated title and impotent trinkets, she preserved her womanhood, glorified wifehood and motherhood. Her womanhood was insulted and outraged by the arrogance of armies marshaled in her name while living and the intrusive parade, the pompous extravagance of a military funeral will mock the mother whose right to the title of queen before the throne of God is found in the fact that she ruled in equity and made for tenderness and peace.

4. So I come to the closing call of the twentieth century to women—to uphold the spiritual centers of life. In some way or another the altars of religion are the permanent rallying points of human society. Domesticity, simplicity, democracy, are only so many phases of spiritual power, and the spirit must have its home. And the home of the spirit will despise the sex line as much as the sect line and the race line and the wealth line. The twentieth century cannot get along without religion, and religion will embody itself in some kind of a church. This church cannot get along as the last luxury of men or of women. It will not accept the fag ends of human life or the rag ends of human purses, be these represented by man or woman. At the altar of religion the domestic man and woman must find their common inspiration. In the presence of religion your extravagance, your costly equipage and laborious costumes, expensive and elaborate, appear tawdry and shame the soul that flaunts them. At the altars of religion the cry of the poor, those isolated in the desert wastes of crime and indulgence, the debauched man and woman, the degraded souls, the darkened minds, plead for fellowship, for sympathy, for help, and their call is so dire than only the combined energies of men and women, old and young, rich and poor, Jew and Gentile, black and white, Asiatic, European and African are equal to the demands. The church of the twentieth century will seek this divinest of syntheses, and in this quest woman, the best of women, the most cultivated women, the refined and truly society woman, will be an integral part, a leader. To this she will, I believe, give the best there is in her. Her most generous, most constant and most unqualified support.

Let women, then, heed this high call, voiced in the words of the great-hearted prophet of this industrial, commerce-centering and club-making age:

"OH, WOMEN, MOTHERS, IN YOUR HANDS MORE THAN IN THOSE OF ANY OTHERS, LIES THE SALVATION OF THE WORLD."

THE STUDY TABLE.

Another Word Concerning Professor Peabody's Book.*

There is something so beautiful in the temper of Prof. Peabody's examination that it would be a condemnation of one's self to be able to resist its charm. There is also something very fascinating in the intellectual process of his book, its keen analysis, its nice discrimination, its resolute endeavor to penetrate all mischievous accretions and come as close as possible to the actual teachings of Jesus. But this process might be more convincing than it is. When all is said we are haunted with a profound suspicion that something of an unconscious "will to believe" is involved in these discriminations. We can easily go a mile with Prof. Peabody; we cannot always go with him twain. Attempting this we soon come to barriers very tempting to his agility, very discouraging to ours. We find ourselves asking, Have we not here the last refinement of the earlier Unitarian exegesis which assumed that the teachings of Jesus must be satisfactory to the demands of our rationality and moral sense; also that the most engaging aspects of the New Testament reports must be those which best reflect what Jesus actually taught. I am much inclined to think that Prof. Peabody would have made a more useful and impressive book if he had freely developed his own views on social questions, incidentally using the teachings of Jesus for confirmation of his own. As it is, he gets little or no authority of Jesus for the views which appeal to him as rational and just. To be authoritative, to give particular opinions the impulsion of a great name and high example, the initiative must be frank, simple, obvious, and not be discovered at the end of a long and painful search. It would not be surprising if Prof. Peabody's examination affected many as Butler's "Analogy" affected James Mill—making an atheist of him. Not that Prof. Peabody's book is likely to make an atheist of anyone, but that it is likely to make many say, "We never knew before that the New Testament ethics contained so many incongruous and contradictory elements." Certainly it is not true of the social ethics of the New Testament that a wayfaring man though a fool need not err therein. Where such a subtile criticism as we have here is necessary to a just discrimination, the majority may certainly be pardoned if they miss the strait and narrow way.

In his first chapter, "The Comprehensiveness of the Teachings of Jesus," we have much more than this title

* Jesus Christ and the Social Question. An Examination of the Teaching of Jesus and its Relation to some of the Problems of Modern Social Life. By Francis Greenwood Peabody Plummer, Professor of Christian Morals in Harward University. New York. The Macmillan Company.

suggests. We have the ebb and flow of different constructions of that teaching between such extremes as that of the Christian socialist who finds in Jesus a typical socialist and the ultra-radical socialist who regards Christianity as the stronghold of social injustice, and Jesus, because he founded Christianity, as the chief offender. Every phase of doctrine between these extremes Prof. Peabody sets forth with great precision and with ample evidence that he has thoroughly assimilated the material indicated in his references to hundreds of authorities. In his second chapter, "The Social Principles of the Teachings of Jesus," we have Prof. Peabody's general conclusions, that what Jesus affords us is not a body of social precepts, but an attitude of wisdom, personality, idealism,—the view from above, the approach from within, and the movement towards a spiritual end: a social kingdom, a social power, a social aim. All this is expanded in a very beautiful and impressive manner. I am, however, less sure than Prof. Peabody that Jesus had no definite political aspirations, Prof. Pfleiderer's opinions on this head having, with others, impressed me a good deal. In the chapter on the Family we are advised of an exception to the rule already given: We have a definite precept—that of indissoluble marriage. Prof. Peabody makes no attempt, with Dr. Lyman Abbott and many others, to evade this precept. Here I admire his courage, but less his judgment in accepting the precept of Jesus as a sufficient one for our modern life, being persuaded, with Mr. Carroll D. Wright and other sociologists of established reputation, that indissoluble marriage would be a premium upon social vice. There is little deduction to be made from a complete acceptance of Prof. Peabody's teaching with regard to the relations of the rich and poor, and our industrial problems, and his concluding chapter, "The Correlation of the Social Questions," abounds in wholesome truths. His study of Jesus' teaching concerning the rich is the most interesting part of his book on its exegetical side. Not only does he find in the New Testament two radically divergent traditions concerning the moral character of riches, but he finds this division extending far beyond the limits usually ascribed to it, and he makes a bold attempt to discover which of the two traditions represents Jesus more faithfully, reaching the conclusion that he did not despise riches, while he was very exigent in his demands on those possessing them. In working out this principle Prof. Peabody impresses me as arguing too much from the mere frame-work of the New Testament parables, as if this could be relied upon for a faithful representation of the opinions to which Jesus held. Such a parable as that of "The Unrighteous Mammon" should dispose us to hasten slowly on this line. J. W. C.

Notes.

Can it be possible that four thousand volumes a year does not indicate a thinning of thought? On the contrary, the advance in style has been only equaled by the deepening of thought. This is the result largely of the increased directness of our modern life. We have learned to have no object but to reach the end in view. We write, not to reproduce the past, nor because we have an admiration for old authors, but because we have something to accomplish, and therefore something to say. Nine-tenths of our literature has a temporary purpose; but it has its specific purpose. I do not think many authors care to live long in their books. Fifty years ago a literary friend would write, "Tell me if you hear of a good book out"; but now we cannot see over the piles that smell freshly of the binders.

* * *

From Longmans, Green & Co., of New York, comes a volume entitled Education and Life. This book consists of papers and addresses by James H. Baker, president of the University of Colorado. He argues that while our educational purpose must remain ideal, all education must be brought in closer touch with the work and the problems of the present day. He believes that democracy is not safe unless we make preparation for citizenship of more importance. In this we entirely agree with him. In no one thing is the American voter more stupidly ignorant than concerning the problems that have been thought out and fought over by his fathers. At the present time our people are willing for partisan purposes, to give up the very essentials of liberty. Centralization has gone on, to the almost hopeless wreckage, not only of state rights, but of town rights, as we inherited them from the old Jutlanders and Saxons. Mr. Baker's discussion of an ideal life and the psychology of faith and the personal idea, especially please us. I do not know where we shall find finer, crisper discussion of live topics than in this little volume.

* * *

Russia and the Russians, by Edmund Noble, comes from Houghton, Mifflin & Co., of Boston. This is by all odds the best compact and digested history of Russia that we have ever seen. We get not only a good outline history of the making of Russia, but a thoroughly excellent digest of the causes which made her what she is: the autocrat of autocrats—the believer in concentrated power. The discussion of Nihilism gives us a good insight into that protest of the race, followed by as thorough a discussion of Religious Protest. The story of Russian Expansion, including Siberia and the exile system, follows, and is in every way satisfactory. The concluding chapters discuss the Language and Literature of Russia and the Russian future. It is of immense importance that Americans understand this immense despotic force, with which we have to count in the future. Mr. Noble believes that autocracy has about completed its historic part in the welding and development of this great people. "A people thus endowed, and thus environed, is destined not only to fully retrieve the isolations and deprivations of its past, but also to enter completely into the heritage which the future has in store for it. The great movements of sociological advance finally carry czars as well as nations along with them." He finds the elements of popular government already fastened on the vital energy and life of Russia. We must remember that the Slavs are of our stock, but came last into Europe. They are only a later edition of Anglo-Saxons. Circumstances have made them slower of development; but there is in the Russian stock a tremendous power for progress, morally and socially as well as for territorial expansion. E. P. Powell.

The announcement of new books to be published in the spring by the Macmillan Company, lies before us, a pamphlet of thirty-six pages, every page of which makes the mouth water. The first significant observation is to find what seems to us to be the lessening place in the list of fiction. Although there are but seven attractive promises in this direction, there are three pages given to history and biography. "Sociology, etc.." presents an attractive list, including a study of "The American Negro," a book on "Municipal Progress" by Professor Zeublin, of Chicago, and "Democracy in Social Ethics" by Jane Addams. Before you waste any more money in buying the most obtrusive books, it might be well to consult this catalogue and elect to buy the imperative books.

One must look low for high truth sometimes, as we gather necessary fruit on nethermost boughs and dig the dirt for treasure.—*James Lane Allen.*

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible from the Standpoint of the Higher Criticism.

By W. L. SHELDON,
Lecturer of the Ethical Society, St. Louis.

PART III.

The New Testament.

CHAPTER VI.

THE BOOK OF ACTS AND THE EPISTLES.

We have brought to an end the most interesting portions of the New Testament, and the class might be tempted to stop at this point. But if it were done, it would be the greatest possible mistake. As already indicated, the passages from the New Testament which have exercised the greatest influence on historic Christianity come rather from the "Epistles." The second founder of Christianity, more than any other one man was St. Paul. Next to him probably would rank St. Peter.

Before we turn to the Epistles attributed to St. Paul, we ought to read certain parts of a book in the New Testament which purports to give an account of the doings of a number of the Apostles for a time after the death of Jesus, especially of the work of St. Paul after his conversion. We should observe the method pursued now, in the way they begin to interpret Old Testament Prophesy. In the first place we have an account of "The Day of Pentecost" in Chapter II, the whole of which might be read aloud. As to precisely what is meant by "The Gift of tongues" will never be fully determined. It used to be supposed that this implied the power of talking foreign languages. But we have no clear evidence that the Apostles possessed such a remarkable power. And the way this "gift" is referred to by St. Paul, does not point in such a direction. For a discussion of the whole subject the teacher is referred to the passages concerning it in the work by McGiffert. The teacher should, at this point, carefully read over the opening chapters in that treatise.

Special attention is called to the verses 44-46 of Chapter II from the Book of Acts, where there is an intimation that at first the believers in Jesus set out to have a common possession of property. But we note that this came from an outburst of sentiment; and there is no definite indication that Jesus had commanded this. Our understanding of the events in the early Church and the kind of Christianity which first got started, will depend on whether we constantly keep before our minds the fact that the disciples were expecting the near coming of the end of the world. Their interests and their conduct were shaped accordingly.

In this same connection we may read verses 32-37 of Chapter IV and verses 1-13 of Chapter V. Attention should be called to the story of "Annanias" because of the way this name has entered into popular speech.

Besides this we have the celebrated account of the martyrdom of Stephen along with his address, to be found in the passage from verse 7, Chapter VI to the end of Chapter VII. The address by Stephen is important, giving the new method of interpreting the whole of the history of Israel as leading up to the Messiahship of Jesus.

Then we may read in Chapter IX the account of the conversion of St. Paul, verses 1-30.

In Chapter X we are introduced to one of the greatest problems to arise in the early history of Christianity. Only one other assumed a nearly equal importance. The question was in substance: Was Jesus a Messiah *to the Gentiles?* To us now the problem appears strange indeed. But we must not overlook the fact that they did not have newspapers or encyclopedias in those days; that they had no idea of the extent of the world or what it would have meant for the disciples to have kept their Messiah for one race. Then, too, they were probably thinking of the kind of Messianic Kingdom which was to be established on earth after the second coming of Jesus, and that to belong to that Kingdom implied not so much being the only ones who would "go to Heaven," but rather the ones who would belong to the inner circle which should rule the world in the "New Jerusalem."

Some members of the class had better read aloud the whole of Chapter X down through verse 18 of Chapter XI, noting most carefully the striking passage in verses 34 and 35 of Chapter X.

In Chapter XV we are introduced to the other dispute which threatened to rend the whole Christian Church in pieces and which seems really never to have been settled to this day. It was the problem: How much of the ceremonial law of Judaism should be retained by those who accepted the Messiahship of Jesus. We observe that some contended for a complete retention of the whole of the Jewish Law. We shall see the opposite extreme in reading from the Epistles of St. Paul. And the fact that the dispute is not yet settled, is manifest in the question of to-day to what extent Sundays should be kept in accordance with the ancient Jewish Law pertaining to the Sabbath. Here, too, we have the issue which will never be settled to the end of the world, because it did not get settled in the first century.

But the debate centered around one most important rite and the battle was fought out at that point. Let some member of the class read aloud Chapter XV, verses 1-31. It is uncertain how far the details of this chapter are authentic. But the fact of the dispute was painfully apparent soon after the death of Jesus.

The teacher may decide for himself how far he will take up the second part of the Book of the Acts, giving us mainly an outline of the missionary journeys of St. Paul.

We may read over again the account of his visit to Athens, running through the whole of Chapter XVII.

Perhaps the best method would be to have the remaining portions summarized in a paper to be read by the teacher or a member of the class. What is here wanted, however, is not a biography of St. Paul, but an outline of what is given in the last portion of The Book of Acts.

THE EPISTLES IN THE NEW TESTAMENT.

Of all the various parts of the Bible with which the casual reader ought to familiarize himself, the Epistles of the New Testament will probably seem the driest or least readable. Here we have the ethical religion of the Gospels congealing or growing frigid, as we meet with the tendency toward a doctrinal or creed religion. There are, to be sure, the exceptional passages of rare power and beauty. Everyone of course should read and commit to memory the noble language concerning "Charity" to be found in the well known Chapter XIII from First Corinthians by St. Paul. We have already called attention to the fine series of ethical sentiments in Chapter XII from Romans.

But for the most part these Epistles take us into a study of doctrines and into a mystical interpretation of the personality and death of Jesus. It is strange, for instance, how seldom in these Epistles we come upon the phraseology in the Gospels attributed to the founder of Christianity. We are perplexed not to find more here concerning the "Kingdom of Heaven" of the "Kingdom of God." It puzzles us that we do not meet with more injunction urging the followers of Jesus to "live like their Master." But no, the emphasis is supremely on "belief."

On the whole, therefore, it makes us feel as if the ethical evolution of the Bible came to an end with

the Gospels of the New Testament. There seems in the Epistles even to be a reaction in the feeling about the Deity. We are lead back to the stern, rather cold, hard conception of a Supreme Being, instead of the tender fatherly God presented to us in the Gospels. Let some member of the class read aloud verses 14-24, Chapter IX from Romans; likewise verses 28-34, Chapter VIII of the same Epistle, where we come upon the celebrated doctrine of "predestination."

The close student will of course desire to study each one of these Epistles by itself. But this is more than can be expected of the busy man and woman who may hope only to form a general impression of what is contained in the Bible, and to have their attention called to those passages which are the most striking, the most impressive, or have exerted the greatest influence. Perhaps, therefore, the best way for us to pursue will be to examine these Epistles as a whole in order to get in some idea of the conspicuous features there, and to note how the doctrinal phase of Christianity took shape. Have read aloud, for instance, verses 3-11, Chapter II from the Epistles to the Phillippians. Here in concise language is the doctrine of the "Incarnation." In verse 7 we have the phrase of so much importance: "Being made in the likeness of man." From this standpoint the theologian is able to argue that Jesus could have been "The Incarnate Son of God" and yet have been limited in his knowledge and even mistaken with regard to historic events or as to what would take place in the future.

Then we may turn and read the doctrine about the "Atonement" in verses 1-21, Chapter V from Romans.

Perhaps it might be advisable to go through one of these Epistles complete. If so I should suggest a short one of six chapters, entitled "The Epistle to the Ephesians." In this as elsewhere we are constantly reminded of the feeling that the end of the world is soon coming. There is constantly before us the watchword: Be ready, the time is at hand.

While, however, we take only a general survey of these Epistles, we dare not overlook the discussion on one critical point. We have noticed the tendency toward emphasis on belief. We observe over and over again the effort to settle the problem once for all as to whether the laws of Judaism were binding on the believers in Christianity.

And here we are brought in contact with the great Pauline doctrine of faith: "The just shall live by faith." Those who wish to go into a subtle analysis on this subject are referred to the treatise we have mentioned by McGiffert.

St. Paul would seem to have taken the stand that Jesus had done away with Judaism as a Code of Laws. Chapter III from the Book of Romans might be read aloud; also the most important Chapter III from the Epistles to the Galatians where we come upon the well known assertion of St. Paul, which has been such a bone of contention during all these centuries and on which Luther started the reformation: The just shall live by faith.

It is here that we come upon a serious difficulty which has always confronted the Christian Church. In not being able to take a clear, decisive attitude toward the Old Testament, it has never been able to lay down a clear code of ethical law. Even the Decalogue has been adopted with a qualification which alters radically the commandment concerning the Sabbath Day. The tendency, therefore, was to reduce Christianity to a sentiment and leave it indeterminate on many practical questions concerning right and wrong conduct. This may explain the confusion on points of ethics, which has been apparent in the history of Christianity. Some of the discussions of St. Paul on this general subject are, however, very interesting. Every one should read the subtle analysis of spiritual experience in verses 4-25, Chapter VII of Romans—especially verses 15-21 to be found there.

We know how sharp the debate must have been over this problem, from the standpoint of another Epistle in the New Testament, that of "James," where almost exactly the opposite attitude is taken. It is a short Epistle of only five chapters, and in connection with this theme had better be read entire. This is what we should call practical religion. Note especially verses 14-26 of Chapter II. Who the author of this Epistle was, will never be decided. And as we have said, the Christian Church as a whole has never clearly taken its stand between the attitude here and that of St. Paul.

It is worth while to pause for a moment over verses 1-9 of Chapter II. We see how in those early days the problem of class distinction had already begun; and it makes us realize that if the Church has not been able to settle it in the last eighteen centuries, then another eighteen centuries may be needed before it ceases to confront the mind of man. In Chapter V once more we feel the restless standpoint of the people of those days in the expectation of the speedy change which was to come. In verse 11 we are aware of the persecutions which had already begun and which make such a sad story in the history of the world.

Along with the readings from the Epistles of St. Paul it would be advisable to have a paper by some member of the class or a lecture from the teacher, giving a biography of this great man and summarizing his doctrines. Without such a background the readings from the Epistles are confusing and at times almost meaningless. See the small volume on "The Apostolic Church" by Thatcher.

The class will also be interested in looking for any utterances dealing with important practical problems. One of these questions which evidently agitated the disciples in those days a good deal, was the subject of marriage and the position of the woman. Here again we must not forget that the expectation of a speedy coming of the end of the world, had a great deal to do with opinions on this matter. What did it amount to, being married or being single, having a family, or not having a family, if the world was soon to come to an end? Probably this fact also influenced the writers of the Epistles with regard to other practical issues, such as slavery, the possession of property, or the authority of the State. We note how the disposition on such matters was to accept the *status quo*. It was all to be done away with in a few years, according to the opinions of the disciples at that time; hence the chief emphasis of St. Paul and the writers of the Epistles was on "spiritual-mindedness." If one was properly and sufficiently spiritually-minded, this of itself would settle such questions. With regard to this whole general subject, therefore, the class may read verses 20-34 from Chapter VII in First Corinthians, where especially the problem marriage is dealt with. In verses 7-10 of Chapter XI from First Corinthians we have his well known theory concerning the relation of woman to man, which has caused so much dispute and perhaps hard feeling.

The class is also advised to read the beautiful verses 2-10 Chapter VI from the Epistle to the Galatians. Every now and then in this part of the Bible we come upon stray passages of this character which are stirring and most inspiring. Note also the noble sentiments in verses 8-14, Chapter III from the so-called "First Epistle of Peter."

A California lady has set a good example for law makers. She has donated while living a certain amount of money to The American Unitarian Association, stipulating that if necessary, the proceeds of which are to be given to her during her life if called for prior to January first of any year. This saves not only much probate expenses but also lawyer and bank percentages. Let those who have anything, give while it is theirs, for once dead the rich are as poor as the poorest and sometimes poorer.

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SUN.—Wheresoever the search after truth begins, there life begins; wheresoever that search ceases, there life ceases.

MON.—There is a true church wherever one hand meets another helpfully, and that is the only Holy or Mother Church which ever was, or ever shall be.

TUES.—Mighty of heart, mighty of mind, magnanimous—to be this is indeed to be great in life;

WED.—To become mighty increasingly is indeed "to advance in life"—in life itself, not in the trappings of it.

THURS.—An education of soul is possible which in itself is advancement in life—any other may perhaps be advancement in death.

FRI.—He only is advancing in life whose heart is growing softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.

SAT.—The one Divine work—and the one ordered sacrifice—is to do justice.—*John Ruskin.*

Danger Signals.

God does not let us go into danger unwarned. No young man forms harmful habits except against the protests of his own nature. In the following little sketch a well-known writer emphasizes the fact that men who are wise enough in temporal things frequently disregard the danger signals which God and nature have set up.

"This red flag is a signal of danger, Nannie," said the tall engineer, as he gave his daughter a little red flag.

"A signal, father?"

How Nannie's blue eyes were lifted toward her father in anxious inquiry.

"Yes, it means danger. If anything is not just right, that red flag on the railroad track is a sign, and the engineer will stop his train."

"Would you stop yours, father?"

"I rather think so, Nannie Payson. If I didn't there would be trouble. What I have given you is only a toy flag, but you may like to play with it."

Nannie was an enthusiastic child. She eagerly seized the toy flag, and delightedly played with it. Her father had scarcely left the room to hurry off to his train, when she heard mother sighing, "Oh, dear!" Then her mother cried.

"Oh, I wouldn't cry!" urged Nannie, throwing her arms about her mother's neck. "Tell me what is the matter."

The mother hated to say.

"I know why it is."

She went to a closet and opened the door. She pointed to a black bottle on a shelf.

"That is it, mother."

The mother nodded her head.

"It is growing on him, Nannie. He does not think so, but he drinks more than he used to, and he drinks oftener. He will lose his place on the road the next thing."

The fumes of the whisky the engineer had taken escaped from the closet into the room.

"He thinks people don't know, but they can't help knowing. Just as the smell of it is coming out of the closet, the trouble gets out, and everybody knows it, Nannie. You can't hide it."

What could Nannie do? She resolved to do one thing the next day, though she made up her mind with fear and trembling.

When the engineer went to the closet the next morning, he saw the toy flag beside the bottle, red beside the black, the danger signal near the drink of death.—*Young People's Weekly.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

SWEDEN.—The royal library at Stockholm possesses, it is said, the largest Bible in the world. It consists of 160 leaves, 89 centimeters long by 57 broad, bound in covers of polished oak 10½ centimeters in thickness. The text, which is beautifully illuminated, is in letters a centimeter high. The volume weighs some 30 kilograms and its value is estimated at $100,000; so says *Le Protestant.*

FRANCE.—The alarming prevalence of the use of absinthe among all classes of the population is one of the evils most frequently dwelt upon in any study of the temperance problem or even of general social and economic conditions among the masses in France. According to a correspondent of *Le Protestant,* it is not merely men who drink it, but women and children also, with the utmost nonchalance. Many of the young girls employed in shops and factories, says this writer, take for their usual breakfast before going to work nothing but a piece of bread dipped in a glass of cour-de-vie. With a view toward checking this evil certain places have tried the expedient of striking off from the list of eligibles for gratuitous medical attendance and other forms of public assistance the names of all beneficiaries known to be addicted to this form of tippling. Another experiment successfully tried in some localities is the giving of inexpensive musical entertainments as an offset to the vulgar attractions of the music halls. From these entertainments everything low or questionable is rigorously excluded, yet the selections, both vocal and instrumental, are such as appeal to the public, and it has been a pleasure to see how the people, almost to their own surprise, appreciate good music when it is offered to them. This seems perhaps a small thing, and something more is needed, but, as the *Protestant's* correspondent well says: "In order that the gospel may take hold of the masses it is needful to prepare the soil *into* which and not merely *on* which the good seed may fall. At present this soil is too often only mud soaked with absinthe in which the seed rots beyond the power of germinating."

FREE LOAN ASSOCIATIONS.—In a recent number of *Le Signal,* of Geneva, Mme. Gevin-Cassal—already introduced to UNITY readers through her report on the exploitation of young girls as seamstresses in the convents of France—tells of the free loan associations already organized in various countries. The first was put in operation in Brussels by a priest. The second noteworthy one is that of the *Rue Cadet* in Paris. This has already been in existence several years, to the no small satisfaction of many a workman, employee and functionary. The only criticism to be made on it is that it demands of the borrower a multitude of details as to his situation or condition, which is sometimes felt as too humiliating. It does not lend more than $40 to any one and requires repayment in small monthly sums proportioned to the means of its client. The application furnished to one desiring a loan is to be filled out with date, names, forenames and ages of the different members of the family, the amount of their income, the amount of rent paid, the address, the request for a loan and its amount, the names of two vouchers or guarantors, and the name of the employer, or chief of department, under whom the applicant is at work, in case the repayments are to be made by "delegation," that is, by the employer's withholding for that purpose a certain percentage of the wages.

On receipt of the application, from six to eight days are given to an investigation as to the character and circumstances of the applicant, who is then summoned to the office of the association and given the desired loan in return for a receipt with "delegation" or the signatures of his guarantors, and a promise to repay in monthly instalments. In this way hundreds of working women have been able, without any payment

of interest, to purchase a sewing machine, a florist's outfit or the necessary equipment for some other occupation.

Similar societies now exist in Germany and in Russia. One of the latest is a Jewish association in New York known as *Gemilath Chassodim*. Its object, like that of the Paris society, is to lend to worthy working people, without interest, the sums necessary to carry them through some special crisis, to provide an outfit for self-support, etc. In 1900 this association lent $116,520 to 5,757 persons, and since its establishment it has lent $344,520 to 20,987 borrowers. For any sum less than $25 the borrower must have one indorser of his application accepted by the society; for over that amount two indorsers are necessary. The capital of the association comes entirely from gifts and the dues paid by its members. A payment of $100 makes one a life member. An annual contribution of from $10 to $50 gives one the title of a protector, while $5 is the regular subscription for active members.

Several French institutions having similar aims are mentioned. One called the *Maison des lettres*, established primarily for the assistance of literary people in misfortune, attempted a system of free loans, but was obliged to abandon it, and now only makes gifts under the name of loans, without any embarrassing formalities and even without investigation. M. E. H.

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Tribute to Mrs. E. B. Strong.

(Read before the Independent Pen-Women's Club February 27, "Authors' Night.")

BY MISS BELLE L. GORTON.

This "Authors' Night" is one in which Mrs. Strong well deserves to be represented by her work. Later I shall have something to say about the writer's personality as it impressed itself upon me during a long and intimate acquaintance.

I hold in my hand a volume of miscellanies by Mrs. Strong, entitled "Margie's Mistake, and Other Stories." Here are short stories, bits of humor, descriptive sketches, notes of travel, practical essays on various topics, and numerous poems. Among all of these productions, I find it hard to make selection, especially as they are, most of them, too long to be read entire, and difficult to cut without robbing them of their essential force. It gives me pleasure, however, to tell you that Mrs. Strong was effective in all of these forms of writing. She appears to me less sparkling and individual in her verse and practical articles than in almost any other style of writing. Yet I am compelled, by the demands of the occasion, to make the selections mainly from her shorter poems—as these only are brief enough to be given without undue mutilation. I cannot resist the temptation, however, to read from one little screed entitled "The Newspaper an Educator," as especially germane to the aspirations of this club. She says (p. 235): "Few ladies, comparatively speaking, are able to converse intelligently upon subjects which ought to be familiar to all. They regard politics as something purely masculine, and a lady who dips too deep into that fountain of knowledge is scoffed at, dubbed strong-minded, and consequently to be shunned and dreaded by male and female, both great and small. We can see no good reason why women should not understand the political situation of the country as well as their more fortunate brothers. All are equally interested in the public welfare, or ought to be at least; and although denied the right of suffrage, they can by their influence do much to bring about good results. Married ladies are too apt to fall into a monotonous routine of home cares, to the exclusion of all else. They acknowledge their duty in attending to the material necessities of their families, but must this be done to the utter exclusion of all development of their own mental organs? Now, the careful perusal of the newspaper furnishes food for thought, and a woman who is not deficient in this line of reading is better calculated to enhance the pleasure of her husband, as well as prove herself essential to the happiness of her friends. Her keen sensibilities make her alive to the interest of everything good and noble, with which she comes in contact; hence, her sphere of usefulness is enlarged. A thorough knowledge of all passing events, both in the business and political world, is a means for the development of the conversational powers, which we consider one of the chief attractions of a lady. If she be able to engage in a discussion upon any topic, and she can show by her conversation that she is well posted, we contend that she rises much higher in the estimate of her opponent if he chances to be of the opposite sex. Surely knowledge is power and will never fail to elevate any individual, either male or female, and a woman's education need not necessarily cease at her marriage."

I shall now read several of the poems, not her best, but her briefest, because they show her wide sympathies.

("Baby," p. 257; "The Outcast," p. 258; "Leah," p. 260; "Spring Violets," p. 263; "What Is Life?" p. 232.)

You would, I am sure, very much enjoy hearing some of the humorous selections as these are among her best, but my mood is not such that I could justly render them tonight.

There is not the time, nor is this the occasion, to pay full and merited tribute to all of Mrs. Strong's many virtues. She indeed possessed a personality that impressed itself on all whom she met. Very often since her death, different people have said to me, in effect: "I never met Mrs. Strong but once, but I remember her face and personality distinctly. She was a woman whom one could not easily forget." It was indeed true that she was not only deeply loved and esteemed by her friends, but she also impressed with a sense of force and keen intelligence those whom she knew but slightly. And especially did she draw toward her the young by her abounding vitality, and her unfailing wit and humor. For she was not only quick at repartee, but she was also keenly responsive to fun in others, as well as prompt to appreciate comical situations.

Many are the scenes of uproarious merriment which I recall, occasioned by some dramatic narrative of her experiences, when she often told with the greatest gusto a good joke on herself. She frequently complained to me that this abounding sense of fun was unbecoming in one of her years, but to her friends it was one of her greatest charms. She was very fluent in both French and German, and often have I listened as one entranced to her narratives in French of things and people she had seen abroad, for she traveled widely. She loved the French language best, and it lent itself readily to the racy narratives with which she used to regale me during our French evenings together.

I would weary you if I attempted to say all I feel in praise of this dear friend who has so untimely left us. But I would do violence to her memory did I not mention one of her chiefest virtues—it was the power to stand by her convictions in times of greatest stress, when almost sublime courage was needed to speak the truth as she saw it with her keen mind and clear moral insight. It was also her ability to put the truth with such power that it at once carried conviction—even to the hearts of those who had but now stood on lower ground.

I need not tell you that this quality is almost the rarest one, and the most divine of any with which the human heart is endowed. It is that quality which has marked all the great epochs of advance in the world, and that quality without which the world could never make any worthy moral progress. It is the same quality, which, exercised in a larger field and in times of great pressure, has been the vital strength of such world-reformers as Luther, Wiclif, Huss, Cranmer, Savonarola, and even Columbus, Galileo, Socrates, and scores of others whom we might mention; and who, if their work was blotted out, would leave a dead blank in the world's greatest historic moments.

Indeed, when I think of Mrs. Strong's moral courage, her steadfastness, her unblinded moral vision, the highest inspirations of my heart crowd thickly upon me, and I can only compare her to a lofty palm casting its grateful and refreshing shade in a hot, barren and desert land. And immediately recur to me those sweet old Bible lines, "As the heart panteth after the water brook, so panteth my soul for thee, O God." It was this sense of almost divine protection in times of greatest stress that bound Mrs. Strong's best friend to her with hooks of steel.

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